

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms*.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MORMONS SETTLE ON INDIAN LANDS. A COVENANT IS MADE BETWEEN THEM, AND LAND GRANTED BY THE INDIANS TO THEIR MORMON BROTHERS. THE GOVERNMENT AT FIRST CONFIRMS THE INDIAN PERMISSION TO THE MORMONS, AND THEN SEEKS TO EJECT THEM.

(By Edward W. Tullidge.)

But their friend was spared, and the mission he took upon himself in this people's behalf was nobly forwarded by his honorable father. The letters of Judge Kane to his son at the time deserve an everlasting record. They are, moreover, important historical links necessary to harmonize the views of relations with the Government. Here is the first.

"PHILADELPHIA, 10th Aug., 1846.

MY DEAR SON:

Your letter of the 23rd July reached me yesterday. I have lost no time in making the appeal to the President for the permission to remain; and before the end of this week, my court being about to adjourn for a fortnight, I shall see him, and take care that the thing is done. The form, of course, is immaterial, but in substance all shall be right.

I am sincerely happy at the prospect there is of doing good to the sufferers for conscience sake. You say right, that you have not lived in vain, if you

can guard one individual from outrage, or one heart from anxiety. It is worth the hazard and the suffering, for it will make your pillow smoother at last, even though it be the rough grass of the wilderness, without a mother's blessing or the pressure of a father's hand.

God be with you always to protect and cheer you my boy, in your pilgrimage of mercy, and bring you back to us in his own good season to our comfort and pride.

J. K. KANE."

The judge personally laid the matter before the President, as promised, and then wrote:

PHILADELPHIA, 4th Sept., 1846.

DEAR SON:

We have just received your letter of the 19th August, dated at the camp of the Omaha country. Thank God it is no worse (referring to his son's sickness), and that we are to have you back again among us. All that we have to pray against is a relapse. We shall

look with intense anxiety for your letter from Nauvoo or Galena, which we ought to receive in about three weeks.

I saw the President last week and talked over the whole subject. He assured me definitely that the Mormons shall not be disturbed. To-day I have received from the War Department a copy of the instructions of the Indian Bureau to Major Harvey, and I enclose them to you by the President's request. We are all well. God bless you.

Most affectionately your father and friend,
J. K. KANE.

The instructions were duly sent to the Superintendent of Indian affairs at St. Louis.

But Major Harvey strangely interpreted his instructions. He visited President Young on the 1st of November. He had letters from Washington, he said. The department expected the Mormons to leave the Indian lands in the Spring. "What reason had they for stopping there at all?" Harvey wished to know. Brigham Young told him the reason—the reader can guess it. The soldiers of the battalion could have answered, also, had they been present. But President Young informed the superintendent that the Mormons should not move from either side of the river till the Spring, and requested a copy of the instructions from the department. A confidential scribe was sent to the sub-agency for it; he returned with the following:—

COUNCIL BLUFFS, Sub-Agency,
November 5th, 1845.

SIR :

Your communication of the 3rd instant was received on Saturday. Mr. Clayton is furnished with the letter of the Commissioner of Indian Affairs of September 3rd, for the purpose of copying. My engagements here will not permit me to write you but a line. I would, however, add that no white persons are permitted to settle on the lands of the Indians without authority of the government. Your party being Mormons does not constitute the objection, but the fact of your being there without the authority of Government. In the execution of my duty, I know no sects or parties, and I am sure the Government

at Washington acts upon the same principle.

I may write you more particularly on my return to St. Louis, where I shall have all the correspondence on the subject before me.

I have the honor to be,

Your obedient servant,

W. H. HARVEY,

Supt. Ind. Affairs.

This was addressed to the High Council, and that body, in reply, wrote a very powerful and touching letter to the superintendent in the name of the people.

At this juncture, William Kimball arrived with the mail, bringing the official documents from the department, enclosed to Judge Kane, giving permission to the Mormons to remain, with the following also from Colonel Kane to President Young :

"NAUVOO, ILLINOIS, Sept. 22d, 1846.
MY DEAR FRIEND :

As my mind is confused by the effect of over-exercise this hot day upon my disease-shattered frame, I forward to you in original, or copy, all the enclosures which I have received from my father, that they may tell their own story better than I am able to do it for them.

I do not, you may believe, deny myself the pleasure of writing to you at length without reluctance ; but the pain I have at present in my head is really so acute that you must take my honest wish to do so for the deed itself.

With regard to the clauses, which for convenience I have marked with asterisks, in the communication of Medill to Major Harvey of St. Louis, I need only observe that the first shows that Captain Allen's report, which fully narrated your objects and intentions alluded to has, in all probability, never been dispatched to Washington, inasmuch as the date of Medill's letter to my father is as late as September 3rd ; and the second and third suggest it to me to remind you that I have with me, in case of personal accident, documents in the nature of vouchers, etc., not only from Mitchell, the sub agent in question, who is pledged to me personally, but from all having influence or authority in the Upper Missouri country, which

are every way satisfactory to us in their nature. You see, therefore, that you need apprehend no more from any instructions to Harvey or Mitchell, such as those which I fear alarmed you a little at the time of my departure.

I am getting to believe more and more every day, as my strength returns, that I am spared by God for the labor of doing you justice; but if I am deceived, comfort yourself and your people with the knowledge that my sickness in your midst has touched the chords of noble feeling in a brave heart, and that even if I do not succeed in getting home in person to secure your rights, my papers are now so arranged that my father will find it little more trouble to do you service than yours sincerely,

THOMAS L. KANE.

The answer to this by Willard Richards, the Church historian, will at once be finely descriptive of the Mormons at winter quarters, and a completement of the view of their relations with the Government and its agents:

WINTER QUARTERS, CAMP OF ISRAEL,
Omaha Nation, Nov. 15, 1846.

MY DEAR COLONEL:

Although near midnight, cold and wet, and myself without shelter, except a worn-out, torn-out tent, weary and sick, I cannot let the moment pass without acknowledging the receipt of your letter of the 22d September to General Young, two days since, enclosed with Judge Kane's two letters to yourself, also Mr. Medill's to Judge Kane the day following.

The package was unaccountably delayed, but better late than never, and it did your friends in camp good to hear you were so far on your journey, fully believing that ere this you have landed safe in the "city of brotherly love."

I could not well deny myself copies of your father's letters, which I herewith enclose, with thanks from myself and brethren. These letters breathe the spirit of a nobleman.

The communications from the War Office are as satisfactory as we could reasonably expect, considering the probable information the Executive was in possession of at the time, and prove most clearly that the prompt action of your dear father in the pre-

mises was not misplaced. Israel's God will reward him and you also, for the eagle eye with which you have watched for the good of suffering virtue.

We are never alarmed at any instructions which have or may be given to agents concerning us, for our cause is just, and we are detained at this point by an act of the President, which he intended for our good, and we have no doubt it will thus prove, though we have suffered much by the absence of so many men.

Many of the families in camp are now in small log or turf houses, just fit to ward off the winter's blast, and many more will be like situated should the mild weather continue till winter's day.

On the 1st instant Major Harvey, Mitchell and Miller visited our camp. Their stay was too brief to call a Council; indeed I know not if any member knew of their presence until they were absent, except General Young, who met them in his yard, or by the road side; and Major Harvey stated that he had communications from Washington, but had forgotten to bring them; that the United States wanted the Mormons to remove from Pottowatomie lands in the Spring; and he much regretted that we were not on the opposite side of the river. General Young wished to know what advantage that would be if we were to leave there in the Spring; but could get no satisfaction.

The High Council of this place wrote Major Harvey at the sub agency, where he was making payments, requesting a copy of the Washington documents, which he had proffered to General Young when opportunity should present. After a day or two's delay, the messenger, or confidential clerk, succeeded in taking a copy, which proved the same as the one enclosed by you; also received a letter from Major Harvey, stating "that no white persons are permitted to settle on the lands of the Indians. Your party being Mormons does not constitute the objection, but the fact of your being there without the authority of the Government. In the execution of my duty I know no sects or parties, and I am sure the Government at

Washington acts upon the same principles."

Let the sequel answer!

Did not Major Harvey know that it was an act of Government that caused us to settle? If a few log and mud huts can be called settling! Or could he have referred to the few poor who had stopped on the Pottowatomie lands previous to raising the battalion, when he had just been urging us to fall back on to said lands?

Pay day arrived, and Major Mitchell informed the chiefs that no Mormons could have any of the annuities; for there was one or two half-breeds or French (I know not which), who had married and been adopted into the Pottowatomie nation and believed in Mormonism. The chiefs informed him it was none of their business to decide who belonged to their nation and were to receive annuities, and it was none of his business whether they were Catholics, or Morimons, or Methodists, or anything else. Mitchell has warned one of our brethren off the Indian lands, a good man, too, and for no reason that can be imagined, only he is a Mormon.

Major Harvey, in Indian council, said he did not approve of our being

on this side of the river, and if he was tall enough he would remove us across the river. He also promised the Ottos & farmer. The Indians immediately pointed out Mr. Case, who was present, and with whom they had long been acquainted, as he had been a Government farmer to the Ottos, Pawnees and others for about twenty years, and wanted him; but the Major refused, and said he would send whom he pleased. You will recollect Mr. Case was the Government farmer at Pawnee, and was baptized while you was here. Immediately Mr. Miller informed Mr. Case that Major Harvey instructed him to give him his discharge, from that day, and he must cross the river; that the Major had left no money for his pay (which was due some time previously), and he did not know why Major Harvey should discharge him, only because he was a Mormon. *No regard to sects or parties!*

But enough of this for the present to give you a conjecture how little petty officers are carrying sail in the West.

I remain, with Presidents Young and Kimball, and thousands of others,

Your warm friend,

WILLARD RICHARDS.

[TO BE CONTINUED.]

THE KINGDOM OF GOD.—GATHERING.

BY ELDER HENRY CLAY, ROCHEDALE.

"Come out of her my people, that ye be not partakers of her sins," etc.—Rev. xviii, 4.

The subject and practice of Gathering, is a great stumbling-block to many who make but a partial investigation of the Gospel as revealed through the Prophet Joseph Smith; for, say they, "Cannot God save me as well in my native land, as in the land of America? Why is it necessary for me to leave the lands of my fathers, and take my journey to the wilds of a distant continent? Nothing is impossible with God, and he can save me just as well in one place as another!" With these consoling reflections they quiet any feelings of uneasiness which may arise in their minds, caused by "the signs of the times," or by the declarations of

the servants of God. Doubtless the Lord could do many things which he never will, and there is one thing for certain he never intends doing,—that is, to save a man who will not strive to save himself, by rendering obedience to the principles laid down in the Gospel. The doctrine of Gathering has been taught, to a greater or less extent, in every dispensation given to man. Enoch preached the Gathering in his day; all who gave heed to his teachings were gathered together unto one place, where it is probable they united their strength and reared Temples unto the Lord—Temples in which they were instructed in heavenly

things, until they obtained such power with God, through faith, that they received, or became the subjects of, translation, and were thus delivered from the evils which were then coming upon the earth. That people had rejected the plan of salvation which had been offered to them, all flesh had become corrupted before God; hence, that the purposes of the Lord towards those who loved him and kept his commandments might be fulfilled,—that it might not be with the righteous as with the wicked, Enoch and his city were translated to another and fairer condition, where they could bask in the sunshine of God's favor, while his wrath and indignation were poured out upon the nations of the earth—those who had rejected the Gospel of Gathering taught by Enoch.

At a later date, Noah was sent with a message of warning to the inhabitants of the earth, this was his dispensation; to make known unto them, that the God of heaven had determined to send a flood upon the earth, that it might be baptized, and all iniquity be washed from the face thereof. In this message was involved the principle of Gathering, to some extent, at least. It is supposed by many that Noah's Ark was intended as a means of salvation to all who would give heed to his warning and repent of their sins, but likely, this is a mistake, Noah was not commanded to build an ark for the salvation of a single soul, save himself and family; God knowing him to be a good man, and one who would do as he was commanded, he (the Lord) entrusted him with the salvation of the seed of every living thing upon the earth.

In the absence of revelation on the subject, we have every reason to believe that God told him not only to warn his brethren of what was coming, but to instruct them to gather together, to unite their strength, and build arks (like unto the pattern shown him) for themselves and their families. If they would not put sufficient confidence in this message sent to them, and thus manifest "their faith by their works," they were not worthy of salvation, and could not obtain it. I am aware of the fact, that there are many pious persons who

will not receive any revelations but those recorded in the Bible, and who will find fault with the assertion that the inhabitants of Enoch's city accompanied him in his walks with God, "and were not when God took him;" in other words, that they also were translated with him, thus mainly—because there is no mention made of it in the Bible. If there is no Biblical testimony to substantiate this conclusion, there is none against it, and we have the most abundant evidence of the fact in the revelations of God given through his servant Joseph Smith.

Abraham was commanded to leave the land of his nativity, and go to a strange land; he did so, and took as many with him as would believe in the message he had received. He thus obtained favor with God, and by continued obedience, ultimately received a promise that "in his seed all the nations of the earth should be blessed," that he should be "the father of the faithful," and all that should come into the kingdom of God from that time forth, should be his children by birth or adoption.

Lot fled out of Sodom to obtain salvation, when the cities of the plains were destroyed. Israel fled out of Egypt to escape from bondage, and to enjoy the blessings of the Land of Promise. God stirred up the hearts of Pharaoh and the Egyptians to oppress them with "tasks greivous to be borne," that they might be "a willing people when the day of his power" should come. I might refer to many examples recorded in the Scriptures, where the commandment to "come out of her my people" was gladly obeyed, and great blessings obtained thereby.

Jesus endeavored to establish the principle of Gathering amongst old Israel whilst he was with them in the flesh; "Oh Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not." (Mat. xxiii, 37.)

We learn from the above that if Israel had listened unto Jesus, he would have set up a standard in Jerusalem unto which the dispersed of

Israel and of Judah could have gathered, and they would have been sheltered under its folds from all evil, as the brood are sheltered under the wings of the hen, and because they would not, a curse was to come upon them, and their house or temple was to be "left unto them desolate," He would no more enter into it, for says he, "Behold, your house is left unto you desolate," as a witness of which "the veil of the Holiest of Holies was rent asunder;" they were not to behold him again until they had gathered themselves together, "For I say unto

you, ye shall not see me henceforth until ye shall say, "Blessed is he that cometh in the name of the Lord," (Mat. xxiii, 39,) this having reference, no doubt, to the time when, having gathered in from their long dispersion, and built up the waste places of Judea, their enemies would again come upon them, their city be taken, and destruction appear inevitable, then would He come to their rescue, and they would be led to rejoice with exceeding great joy, because of the mighty deliverance they would there receive. (Zech. xiv.)

[TO BE CONTINUED.]

THE LAST NIGHT OF BABYLON.

"There was a sound of revelry by night" in the streets of Babylon at some high festival of Nebo or Mero-dash. Regardless of the dread extremity of their country and of the invading army round their walls, the whole population, through street and garden, through square and temple, were given up to the proverbial splendor and intoxication of the Babylonian feasts; music, perfumes, gold and silver plate—nothing was wanting. In the midst and chief of this was the feast of the king, whom the Hebrew tradition called "Belshazzar, the son of Nebuchadnezzar." On this fatal night he comes out from the usual seclusion of the Eastern kings, and sits in the same hall with thousands of his nobles at a scene, the likeness of which, even in our modern days, can be imagined by those who have seen our State banquets of the most Oriental of European potentates on the shores of the Neva or the Mosqua. Before them is the choice wine with which from far countries, the Babylonian tables were laden. From the Temple of Bel, where they have been treasured up since the conqueror had carried them from Jerusalem, are brought the vessels of gold and silver, the bowls and the caldrons and the spoons, the knives, the cups, which had been regarded by the Jewish nation as the very palladium of the State—alike the thirty chargers and thirty

vases of gold which had been made for the Temple of Solomon, and had continued there till the captivity of Jehoiachim, and the thousand chargers and four hundred basins of silver by which Zedekiah had supplied their place, and which were carried away in the final deportation.

Into them the wine is poured and drunk by the king, with his nobles and with the women of his harem, who according to the shameless custom of the Babylonians, are present at the banquet. Round about are placed the images of the gods, of wood and stone, of iron and brass, plated with gold and silver.

In that same hour came forth the fingers of a man's hand, and wrote over against the great candlestick which lighted up the pale stucco on the wall of the palace, to which the banqueting-hall was attached, and the king saw the part of the hand which wrote. Then follows the panic of the assembled spectators as they find themselves in the presence of an enigma which they cannot decipher. "I know," said a great French scholar and philosopher in the Imperial Library of Paris, in the winter of 1870, "I knew that I am turning over the leaf of a fresh page in history, but what is on the page I cannot read." Such is the perplexity described when the wisdom of all the world-renowned learning of Babylon

was summoned to interpret the writing, with the offer of the purple robe and golden chain of royal favor, and the next place in the kingdom after the two royal persons of the State. Then appeas the venerable personage always regarded in Eastern monarchies

with especial reverence, the Queen-mother—the Sultana Validé—in this instance increased if she may be identified with Nitocris, the daughter of Nebuchadnezzar, herself the architect of some of the great outworks of the city.—*Dean Stanley.*

MONTANA AND THE NARROW GAUGE.

Information from Helena, Montana, states that Governor Potts had approved a bill, passed by the Legislature of that Territory, granting a subsidy of \$1,700,000 for the construction of a narrow gauge road from Franklin, Idaho, to Helena, 300 miles or so, being virtually a continuation of the Utah Northern road, which now runs from Ogden to Franklin.

This act appears to be in answer to the recent proposition of Jay Gould and other eastern railroad magnates to continue the narrow gauge from Cache Valley, Utah, to Montana in consideration of a subsidy in bonds to something like the amount named.

The act, it is stated, will have to go before the people of Montana for their action on the 10th of April next. If they vote in favor of it, which they probably will, it may be expected that

shortly thereafter arrangements will be entered into for the re-commencement of work upon the road. Of course the track will be laid from Franklin northwards, in order to take advantage of the present railroad connection for the transportation of the necessary material, as well as for the continuous use of the road as extended.

If the extension of the northern railroad shall be commenced this summer, and also the extension southward of the Utah Southern, there will be work for somebody in Utah, and business will be likely to be enlivened accordingly, and the work upon the Denver and Salt Lake Railroad, if commenced, will serve as a still further impetus to the approach of better times in business matters.—*Deseret News.*

The power of custom is disgraceful and unaccountable, yet the great body of mankind are enslaved by it. They have little else to plead in favor of their most serious opinions. Their blind prejudices, mixed up with strong passions are the governing principles of their actions. They cannot perceive that the opinion of the multitude is the most erroneous, inconsistent, and variable which can be adopted; and that one of the most certain methods of acting wrong is implicitly to follow the predominant taste and bias of the present corrupt times.

ALWAYS TOO LATE.—Some people are always too late, and therefore accomplish through life nothing worth naming. If they promise to meet you at such an hour, they are never present until thirty minutes after. No matter how important the business is either to yourself or to them, they are just as tardy. If one of this class is to take passage by steamer or railway, he arrives just as the boat has left the wharf, or the train the station. His dinner has been waiting for him so long that the cook is out of patience. This course, the character we have described always pursues. He is never in time at church, at his place of business, at his meals, or in his bed. Persons of such habits we cannot but despise. Always start in time, and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who never makes up his mind to a certain course till the time is lost. Those who hang back, hesitate, and tremble—who are never at hand for a journey, to meet an appointment for business, or anything else—are poor sloths, and are not calculated to succeed in business or get a living in this world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 2, 1877.

THE "GOSPEL OF GOD."

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"We preached to you the Gospel of God."—1 Thess. ii, 9.

"I have fully preached the Gospel of Christ."—Rom. xv, 19.

MANKIND have in all ages been bountifully supplied with teachers. All nations claiming to be intelligent have, and reverence what are called their sacred books, the contributions of these teachers to the religious literature of the world—these form the "Vedas," "Shaster," "Koran," and "Scriptures," according to the nationality, creed, and pretensions of the several sections of our race. At present we propose to glance at that section called "Christian," whether dwellers in Christendom proper, or found among other divisions of the human family; these *en masse* receive the Old and New Testament, or, as they are called, The Scriptures; in and through these books they claim their origin, and from what is considered an extraordinary altitude of religious truth and development, they treat (rather contemptuously) all the balance." The Latter-day Saints accept the same Scriptures as Christendom, but by all organizations are outlawed, and many teachers have even doubted, disputed, and some have decided that they should not be recognized as Christians at all.

Some few weeks ago the question was asked and answered in the pages of the STAR—"Who were the Christians?" The answer being historical, and drawn from the records which contain almost all the information the world possesses upon this topic, may be considered conclusive; they were originally believers in, and followers of one Jesus, "a man approved of God," as the records say, yet one who after but a brief history, in the flush and prime of life, fell a martyr among his own countrymen to the ideas he advocated; he came in contact with the traditions, customs, and prejudices of his nation and people, and they in their excess of patriotism would have delivered him to the Romans, their conquerors, to be put to death as a traitor. Now this same Jesus of eighteen centuries ago, who was considered "as of no account," as "a mean and contemptible fellow," and "charged with blasphemy," was "by the chief priests, elders, and all the council," declared guilty of death, and subsequently was suspended between heaven and earth, upon the cross, as an expiation for the crimes (which it was alleged) he had committed.

It is curious to note how succeeding generations reverse the verdict of their

ancestors, and honor those who have been crucified and slain. To-day, in a religious sense, the most popular name in Christendom is that of this self-same Jesus, and fashion dictates the honors which shall be paid to his memory, and the deeds that shall be done in his name; by that name thousands conjure; and it is the "open sesame" to the coffers and hearts of millions. Now while this is so in a general sense, there can be no harm in coming to particulars; if this reverence is genuine, if these wide-spread pretensions are founded upon a substratum of fact, a little analysis will be sure to establish the truth beyond all controversy; that Jesus, spite of his unfavorable reception and illegal and uncereemonious death, was one of keen spiritual insight and religious development, even sceptics admit, but his admirers claim more, they assert that he was sent of God,—nay, that he was God himself, "God the Son," that on earth he had a special mission, and that his weary, persecuted, misunderstood life, and his ignominious death, were all the results of pre-existent covenant, that he, "being delivered by the determinate council and foreknowledge of God, was taken; and by wicked hands was crucified and slain." (Acts ii, 23.) But if this position is really true, and if Christendom is sincere in its desire and pretensions to honor this representative of the Father and the eternities, special attention, and special obedience would be given to his words, his acts, his life; and this legacy—the history of such a being, would in every given minutiae, govern and control those who claim to be his followers; it would be supposed that they would be known by his name, that their organizations would seek to perpetuate his institutions, and reproduce from age to age those characteristics which first compelled and then continued the name of "Christians."

Yet we find in point of fact, that this is one of the most rare phenomenon, and further, the closer and more consistent the practice and professions of a very small section of a community may become, to the grand original, the more has that section been belied, and as was said above, the more indisposed is Christendom to bestow the special appellation which belonged to the early followers and disciples of Jesus. Now the Latter day Saints are willing to acknowledge that they are but few in number, that they do not belong to the "Pharisees and rulers" of the earth, but to them the name of Jesus is as dear as it can be to any other of their fellows, they have accepted him as their leader, they wish to make his Gospel their rule of action and life; they intend to be called by his name, and they do not wish to prevent men from calling themselves by the name of any other person of eminence, if they so elect; if a large or small section of the people choose to become the followers of Wesley, and to be known by his name, the Latter day Saints have no objection; if another section choose to enlist under the banner of Luther, and to call themselves Lutherans in honor of their leader, the Latter day Saints have no objection; if another section choose and elect as their representative Emmanuel Swedenborg, and to be known as Swedenborgians, the Latter-day Saints have no objections to this—men may call themselves of "Paul, of Cephas, or of Apollos," "they may be the most abject servants of those whom they elect to obey," may select their customs and method, whether it be called "Wesley's Method" (ism), "Primitive Method"-(ism), or any other method, plan, or project; but when others prefer God's method in preference to the

method of any man, or of any school, class, or organization, they expect as much credit for sincerity, and think that they really are more justified; that, however, is the prerogative of their individualism, and strictly in accordance with the exercise of that agency which was given to man. "Choose ye this day whom ye will serve; if the Lord be God, serve him, but if Baal, then serve him." (Josh. xxi, 15.) Jesus said, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." (Matt. vi, 24.)

Now while the Latter-day Saints occupy this position in regard to the liberty of others, they have a right to claim the same privilege for themselves; if they accept the authority, rule, and example of Jesus, they want that to be an undivided allegiance, if he had authority, that implies equivalent intelligence, hence there is no disposition to criticise his acts, his teaching, his example, or his ordinances; it is not their province to determine what may be—an essential, or what—a non-essential: it seems far too much like presumption for the taught to instruct the teacher; particularly seeing that he announced himself as "the Way, the Truth, the Life," (John xiv, 6) and declared that he who "entereth not by the door into the sheepfold but climbeth up *some other way*, the same is a thief and a robber" (John x, 1); also that this might be absolute, he declared by his Apostle—"Whosoever shall keep the whole law and yet offend in one point he is guilty of all." James 2, 10. In the practice of His calling or authority, if he had faith in God, so do we desire to have faith, if he preached and accepted "the Gospel of God"; Rom. i, 1, so would we preach and accept that Gospel, if by virtue of his position as "the only begotten" he was the Revelator of that Gospel, and it thus became "the Gospel of Jesus Christ," Rom. i, 16, we desire to be participators with him in the same; if that Gospel impelled him to be baptized in water so that he might "fulfill all righteousness," we desire so to fulfill all righteousness; if baptism was to be preached in his name in all nations, and they that believed and were baptized should be saved, we are not going to quarrel with the conditions, we have believed, we have been baptized, and *we do expect* to be saved; if as St. Peter asserted on "the great day of Pentecost" baptism is "for the remission of sins," we certainly need baptism, and are as little disposed to question the Apostle as to question the Master. We do not know of any better method, and when the Gospel exists, *we do not know of any other*; now Wesley, and Luther, and Swedenborg, and others, may ignore this, may deem it unnecessary or *non essential*, we prefer to accept the authority of Jesus; if the above persons possess any better or higher authority, we have been unable to find it, their authority may answer for their followers, and the more faithful the thousands of their followers are to the discipline and faith they have espoused, the more decidedly are they entitled to the name they have given themselves, which they have held aloft to all nations, and which by universal consent has been approved.

But inasmuch as it is held dishonorable to sail under false colors by even common men, it is still more so by those who profess to be "a little better" than their neighbors, and there can surely be no harm in suggesting to these different bodies, that the more faithful they are to the teachings of that authority they accept, the less they are entitled to the distinct and usurped name of

"Christian," that can only legitimately belong to the undivided followers of the Lord and Savior Jesus Christ; in other words, the Latter-day Saints are the only ones in Christendom, who as a matter of fact are entitled to use and glory in that name, and whether it is given in derision, reproach, or simply as in the illustrations mentioned, they are perfectly willing to accept it, and thus in this as in other respects become unique, they are willing "to give and take" upon this principle, to call a spade a spade; and to give to every man and every organization, its distinctive and individual appellation, any thing more or less than this savors of hypocrisy.

There is but one way for Christendom to justify its inconsistency, and that is to say, that their present condition is the result of training, education, traditions, circumstances, etc., which it did not create; and but one way to escape from the perils and penalties which are involved in that inconsistency, and that is to return unquestioningly and with fullness of heart to that primitive order which alone created and entitles to the name, they *must* have faith in God, and accept his Gospel, even the Gospel of Jesus Christ, recognizing his authority; they *must* be baptized in water for the remission of their sins, for unless they are "born of the water and of the spirit, they cannot enter into the kingdom of God"; John iii, 5, then they are entitled to "receive the Gift of the Holy Ghost," Acts ii, 38, "by the laying on of hands," Acts viii, 17, 18, 19—19, 6, and to look for and enjoy the signs which were promised to those who should believe and be baptized, Mark, 16, 17, 20,—such will then be in a fair way to become "Christians" in very deed; party names as at present existing would (if this were general) pass away, and the world be one, having "one Lord, one Faith, one Baptism," Eph. iv, 5, and few or none would then dispute the emphatic language of Paul, "Though we, or an angel from heaven preach any other Gospel than that which we have preached unto you, let him be accursed," Gal. i, 8, he received it "by the revelation of Jesus Christ," and "*it was not after man,*" all of which goes to establish beyond contradiction, the fact,—that whatever there may be of good among these man-made, man invented, man-named and man sustained Creeds, Gospels, Institutions, Ordinances and Appointments, they are far, very far, from any similarity, power or acknowledgment, either by or among themselves, by or among mankind, or by and 'mid the heavens, as being the great, grand, yet simple, primitive, original, unadulterated, Gospel of Jesus Christ, and it is impossible for ingenuity, learning, or wealth to sustain any such assumption if the Scriptures are to be the standard of appeal, and end of controversy; so that if persistent denial is given to the claims made by the Latter-day Saints; it in no sense enhances the claim, or establishes the pretensions of apostate Christendom to the title, which has been unhesitatingly denied, to those who claim it, by virtue of consistency of faith, practice, and profession.

H. W. N.

ABSTRACT OF CORRESPONDENCE.

Ek.—Elder C. A. Ek writes from Stockholm to Elder P. A. Anderson, of this Office:—"My trip to Nykoping was a pretty good one. I have also been to Wermdon, there are a few there who believe the principles of the Gospel, and I hope in the future they will come and enter into covenant with their

heavenly Father. In Stockholm we have excellent and well attended meetings, and the Saints are feeling firstrate. Brother Branting is at present in Westmanland, and will probably go from there to Nerike. Brother Hanson is in Sodermanland. I intend soon to visit Upland, Westmanland, and Dalarna, to get my genealogy. We have received letters from the brethren in Finland, and it seems to be a hard mission for them, because the authorities are striving to prosecute and fine them. I have had good news from Zion by letters from my mother," etc.

MELLOR.—Elder James Mellor, Prest. of Liverpool Conference, writes as follows:—"I left Liverpool on the 13th inst., and went to St. Helens, stayed over night, next day went to Ince, and from there to Ramabottom, to sister Blackburn's, where I found Elders Tolman and Ashworth; we held meeting there according to notice, and had a full house, with some strangers; at the close some four or five gave their names to be baptized; I agreed to be back by the 24th to attend to them, as I had appointments up to that time. Brother Ashworth desired to have a trip amongst the Saints, so I gave him introduction to Over Darwen, Blackburn, Preston, Clitheroe, Sabdem, Padium, Burnley, and Dineley, so as to meet me at Rawtenstall on the 24th. Brother Tolman and I went to Over Darwen to attend meeting, stayed the night at brother Fisher's, then went to Preston for a few hours, and took train for Barrow-in-Furness; we left Preston at 4 p.m., got caught in an old fashioned hailstorm, going around the bay. At Dalton we were detained an hour and a half by an accident to a train ahead; we had to sit shivering in the cold, so caught more than we had bargained for, but got into Barrow at 9 p.m., staying at brother Lloyd's. Sunday we held two meetings, some strangers attending, who paid good attention. After the evening meeting, arrangements were made for baptizing next day—there were about 18 altogether (baptisms and rebaptisms), but it was thought best for the men to go first, as they had to go on the other side of Walney Island, in the Irish Sea. In the afternoon I went with six of the brethren on to old Barrow Island, then crossed the channel in a small boat to Walney Island, getting over to the other side in full view of the Isle of Man, and there baptized them. It was so cold, we concluded it would be too severe for the women and girls, so we put off for a month longer their baptism, and by that time there may be more strangers, as some are investigating the principles. At night we had a meeting to confirm, but as some strangers came, we turned to preach to them, as well as attend to the confirmation. I believe there is a good prospect in Barrow. Brother Tolman not being able to travel around with me, I thought it best to let him stay there, and recruit if possible, visiting around and doing all the good that his health will permit. I returned on Tuesday via Over Darwen, and held a meeting in the evening, Preston next day, Rawtenstall on Saturday, to attend to the baptisms before mentioned, and Ramabottom for Sunday."

FOREIGN CORRESPONDENCE.

AMERICA.

St. George, Utah, Feb. 28, 1877.
Elder H. W. Naisbitt.

Dear Brother,—Your letter of the 3d inst. was received by last mail. We are pleased to hear from you and of the general condition of the mission in England.

Reports received from the Elders laboring in the United States indicate

an energetic prosecution of their missionary duties. The invariable testimony is that prejudice is being allayed. The openings for addressing the people are plentiful but the numbers being baptized are few. The spirit of enquiry is increasingly manifest among the Lamanites. The Elders who labor among them are very much encouraged, and feel that the spirit of the Lord is preparing the way for a great work to

be accomplished among these remnants of Israel.

The letters which are received from the Saints in Arizona and in New Mexico bring good tidings. Desirable locations of settlements are being made. A general time of union, health, and persevering industry prevails. The Governor and Judges of the Supreme Court of Arizona appear at present very desirous that our people settle in that Territory. The Governor of Arizona has visited some of the

new locations made by our brethren, and has expressed his unqualified admiration of the enterprise and industry, peace and good order of the new comers.

The administration of Temple Ordinances is being diligently attended to, and the Saints rejoice that they can do so in peace.

Present our kind regards to brother Carrington and family, also Arta D., and the other Elders.

BRIGHAM YOUNG.

UTAH NEWS.

From the *Deseret News* :—

"There was a slight shock of earthquake felt at Kanab, Utah, March 5th.

APPOINTED.—Elder Rodney C. Badger has been appointed Second Counsellor to Elder Junius F. Wells, President of the Central Committee of the Young Men's Mutual Improvement Associations.

SHEEP.—One of the butchers in town just dressed a sheep, the weight of which is 105 pounds. It was raised at Kaysville. That is extra heavy for this part of the country, where the average weight is from sixty to seventy pounds.

IMPROVING.—First East Street, otherwise known as the State Road, is being greatly improved from Eighth South to First South Street. The Supervisor is laying it off nicely with gravel. Several blocks are already completed.

TEMPLE.—We have received three kinds of photographic views of the St George Temple, taken by Jesse Tye, of that city, of which many people in the north, as well as the south, would probably be pleased to have copies.

NEW.—A new crossing is being constructed over First South Street, where it intersects with First East Street. It is being formed of cobble rocks, firmly and regularly imbedded in light gravel. It will certainly be durable and much cheaper than those of any other materials used heretofore for the same purpose. An excellent use for the loose cobbles that lie around profusely in some localities.

MACHINERY.—Mr. W. J. Silver has just finished putting up in the Yosemite mine, at the head of Butterfield Cañon, Bingham District, a couple of Blake pumps, the larger of which has a ten-inch cylinder and five-inch plunger, and has a throwing capacity of 120 gallons a minute, a distance of 300 feet. The water is now all out of the lower works of the mine, and there is a splendid show for ore.

SNOW.—On March 1st it was discovered, by actual measurement, that the depth of snow in the neighborhood of Alta, Utah, was then at least ten feet less than at the same time last year; and miners are wishing for more to insure a plentiful supply of water next summer, for mining purposes. The season, however, is too far advanced for very much more to be expected.

STILL GROWING.—A large number of very valuable maps have been received at the Museum from the Department of Engineers, Washington, D. C. Those who would like to see the positions of the contending armies and to form some idea of the magnitude of operations on the battle-fields of the North and South may consult the war maps published by direction of the Chief of the Corps of

Engineers. Other maps, with the important Topographical Atlas of Lieutenant Wheeler, maps of the Western Territories, of the Black Hills, etc., are also added to the library of the Deseret Museum.

PROSPERING.—Bishop L. E. Harrington, of American Fork, reports things generally in his part of the Territory as prosperous. American Fork, out of a population of 1,600, has 460 children attending school. Stock has done well on the range during the winter. There is plenty of feed, and hay abundant, the market for that article not being so brisk the past winter as usual. Some small grain has been put in already, where the soil was plowed in the fall; spring plowing has commenced.

A CURIOUS PLACE TO PREACH IN.—One of the brethren who resided at Dover, England, remarked to an acquaintance of ours, that, according to scriptural record, the Apostle Paul had preached the Gospel under a great variety of circumstances and in many strange places, but he himself had preached where he thought Paul never had—"at the bottom of the sea." He explained, that when engaged in the construction of the Dover breakwater, some sixty feet below the surface of the ocean, in a diving bell, he used frequently to preach to his fellow-workmen.

IMPORTANT.—Several Salt Lake gentlemen have bought into the coal claim in Pleasant Valley, Spanish Fork Cañon, located about forty-five miles from the town of Spanish Fork and the same distance from Springville. The vein is one of the largest in this part of the country, being thirty-two feet thick, and extending for several miles in length. So far as the deposit has been developed the coal shows a remarkable clearance from foreign substances. From experiments recently made, it has been demonstrated that the coal cokes readily also that it is admirably adapted for blacksmithing purposes and for the manufacture of gas. The road leading to the claim is good, and of easy grade, and there is some talk of constructing a railroad to it.

A GROWING POWER.—Only those who have made a personal visit to the settlements of Utah, from Idaho to Arizona, and even including portions of the two latter Territories, can form anything like an adequate conception of the mighty power that is growing up in this western country. To have an adequate appreciation of it, one must see the immense flocks of healthy, blooming children that throng the cities and settlements of the Latter-day Saints. Even in comparatively small and out of the way places, when the little ones are brought out on any special occasion, the visitor can scarcely help wondering where they all came from. Take into consideration the vast numbers of the rising generation, together with the powerful spirit that now pervades the community to see after their proper moral, religious, and intellectual training, and then think what a power is being planted on the earth. In a few short years, the generation now budding will be men and women, with, proceeding from them, another and far more numerous host of children following close upon their heels. We have hope also that in the coming generation will be found a faith in God, and an integrity of purpose that will wield a great and salutary influence. One of the most important works that can now be accomplished is to rightly direct their mental and physical capacities.

From the *Ogden Junction* :—

A GOOD TURN TABLE.—A new turn-table has just been constructed on the Utah Northern Railroad. This will facilitate the business of the road in this city. It is a good one, braced from below, and works first-rate. Mr. William Toombs contrived the plan, and superintended its construction.

FINE PAINTING.—Mr. George Ottinger, S. L. City, is at work on a companion painting to his great work, "Montezuma." It is called "The Gladiatorial Stone," and is another illustration of Mexican history. Mr. Ottinger is a clever artist, and we hope his new picture will become as celebrated as that which it is designed to match.

CHAMPION BADGE.—The Ogden City Cricket Club has received its gold badge of championship to which it became entitled by its victory over the Salt Lake club. It consists of a set of stumps with bales, and two bats crossed in front fastened with a ball in the centre, the bat handles linked at the top by a band on which is the inscription, "Champion Club of Utah." The work was done by L. Hollender, of Salt Lake, and is handsome, tasteful, and very suitable for the object designed. It can be seen at Mr. G. W. Turner's, Fifth Street.

Bishop Daniels and D. R. Jones, Esq., report all well in the flourishing valley of which Malad City is the capital. The co-operative interests there have been amalgamated, and a company organized under the laws of Idaho, with a capital stock of \$50,000 in \$25 shares. The mercantile and milling interests now run together; a new wagon and blacksmith shop, 25 x 50, is being erected; a dairy is in process, a little north of the city on the road to Weston, where the company has 200 acres of land. The health of the people is good. Messrs. Jones and Daniels are on their way to Salt Lake, and have a subscription list for the Temple for 1877, which foots up the snug little sum of \$4,000.

J. M. M. writes from Hooper—"We have a number of genii in this city, and I think proper to introduce three at least: these are respectively, Nelson Arave, Charles Smaltz, and J. M. Jorgensen. Nels. has constructed two boats for importing cedar posts, wood, etc., from the Promontory, has built a saw mill, constructed a planing machine, fitted up a broom factory and manufactured a quantity of good brooms, invented a turning machine on a new plan for making butter-bowls, wash-tubs, and buckets, built something like a dozen houses and barns, and has just completed an invention for cutting and pitting peaches, which is soon to be patented, and has another invention in his mind for flying. If you should see a strange aeronaut sailing over the Junction City in a few months, you need not be at all alarmed. I ought to say that all I have stated concerning Nels. he has accomplished since the commencement of this settlement. Charles Smaltz has built a wind-mill, and constructed a boat, to be propelled by steam or sail, capable of carrying twenty tons, which has done good service in freighting wood and rock the past season. J. M. Jorgensen has invented a new style of gang plow, which works like a charm."

WILLARD CITY.—The good people of Willard, old and young, assembled to witness the Sabbath School Jubilee holding three sessions each day in the upper room of the school-house, which was beautifully and artistically decorated with chromos, oil paintings, steel engravings, wood cuts and evergreens, not forgetting two trees representing Christmas trees. The exercises consisted of singing, recitations, dialogues, questions and answers from the Book of Mormon, Catechism, Juvenile Instructor, and Compendium. The Willard Sabbath school has an average attendance of 130, divided into eighteen classes. It is presided over by Messrs. T. W. Brewerton, W. Lowe, and A. Zundle, as Superintendents; Charles Cordon, Secretary; S. Jones, leader of singing, and Evan Stephens, organist, with an able corps of teachers. It has a library of 120 volumes, also a Book of Mormon, Compendium, Bible and Catechism for each class, six numbers of the Juvenile Instructor, with a few copies of the Voice of Warning and Key to Theology. Willard is not behind in co-operation, as many are shareholders in the Brigham City Co-operative Institution, besides having a co-op. sheep herd, shingle and saw mill, and threshing machine, the whole valued at \$6,000.

GOOD ADVICE.—Avoid all boastings and exaggerations, backbiting, abuse, and evil-speaking, slang phrases, and oaths in conversation; deprecate no man's qualities, and accept hospitalities of the humblest kind in a hearty and appreciative manner; avoid giving offence, and if you do offend, have the manliness to apologize; infuse as much elegance as possible into your thoughts as well as your actions; and, as you avoid vulgarities, you will increase the enjoyment of life, and grow in the respect of others.